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UNITY

The Unitarian

MONTHLY

AN ORGAN OF REASONABLE RELIGION

FAITH
FREEDOM
FELLOWSHIP

"One God, one law, one element,
And one far off divine event,
To which the whole creation moves!" Tennyson

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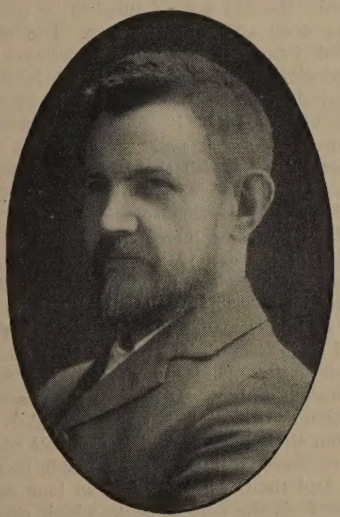

Rev. J. MORGAN WHITEMAN

(Birmingham).

Rev. J. Morgan Whiteman has recently been publicly welcomed (Sept. 21st) to the ministry of the Hurst-street Domestic Mission, Birmingham, in succession to the Rev. W. J. Clarke, who died suddenly in December last. Mr. Whiteman is a convert to Unitarian views. Born in 1862, he was reared in Scotch Calvinism. His father was an elder in the Free Church of Scotland. In his 18th year the subject of this sketch was conducting evangelistic services on Calvinist lines. But on removal from Perth to Edinburgh, 1880, he joined the Primitive Methodists, who put him on their preachers' plan and encouraged him to study for the ministry. When barely 21 he entered on his probation in Wickhambrook circuit, which included the town of Newmarket. Three years later, still on probation, he was appointed superintendent of the Haverhill circuit, in which he was already known as a preacher. To appoint a probationer, not yet 24 years of age, to superintend a circuit of ten churches ("societies") was without precedent, and was strongly opposed by some in the Conference. But the experiment was a success, as a great revival marked the two years of Mr. Whiteman's ministry, with an increase of 50 per cent in membership and income. In 1888 he removed to Chelmsford, where his theological reading tended to make him more and more heterodox in his views, until a study of Martineau's "Seat of Authority" caused him to become a convinced Unitarian In his fourth year at Chelmsford, after having declined the pastorate of a large and wealthy Congregational Church, he bade farewell to orthodoxy; became Unitarian minister at Peckham, 1892-3; Bermondsey, 1893-6; Eastbourne, 1896-7; Assistant Missionary North End and Hamilton-road Domestic Missions, 1898-1900; minister, Dewsbury, 1901-4; Burnley, 1904-8; Chatham, 1908-14; and now at Hurst-street Domestic Mission, Birmingham. That Mr. Morgan Whiteman is a man of courageous and independent thought is indicated in his change from Calvinism to Unitarianism, and still more in the fact that he is a life abstainer from alcohol, a non-smoker, a 22 years Vegetarian, a Pacifist, and a Collectivist Social Reformer. At Hurst-street he has ample scope for his energies and sympathies, for the work he has undertaken there is arduous; there is a crowded working-class population with crying needs which make many and various demands upon the missionary, who is imbued with high ideals and great social aims. And Mr. Whiteman carries into it the great advantage of the Unitarian Gospel, to be applied in various forms of practical help to man, and worship of God.

"We often hear men speak of seeing God in the stars and the flowers," said James Russel Lowell, "but they will never be truly religious until they learn to behold Him in each other also, where He is easily, yet most rarely discovered."

Home Circle.

Join Hands!

(From a poem on "The Brotherhood of Nations—An Anticipation," 1872.)

The wars had ceased: the weary nations furled
Their tattered flags, and sheathed their blunted swords;
And sick of blood, the decimated world
Counted its scars, its glories, and rewards.
A little whisper, raised in doubt and fear,
Made an appeal to all the suffering lands—
"Form an alliance holy and sincere,
And join, join hands."

Old men left childless and disconsolate;
Widows forlorn, and maidens sorrow-crown'd;
The children loitering at the cottage gate,
The young men mournful, gazing on the ground,
Joined in the cry, lamenting, yet of cheer—
Repeating ever, "Oh, ye ruined lands,
Form an alliance holy and sincere,
And join, join hands."

The whisper spread—it gather'd as it went;
From crowd to crowd the aspiration flew;
Distracted Europe stanch'd the wounds that rent
Her bleeding bosom pierced at Waterloo;
Her wisest sons with voices loud and clear
Took up the words and bore them o'er the lands—
"Form an alliance holy and sincere,
And join, join hands."

"Sheath'd be the sword for ever—let the drum
Be schoolboy's pastime—let your battles cease,
And be the cannon's voice for ever dumb,
Except to celebrate the joys of peace!
Are ye not brothers? God, whom we revere,
Is He not Father of all climes and lands?
—Form an alliance holy and sincere,
And join, join hands." —Charles Mackay.

"The Story of Jim Benson."

By the Author of "As a Man Thinks," etc.

Chapter XI.—LOYAL TO THE FAITH.

Jim Benson was a loyal Unitarian. Years before it was no small thing for him to quit association with the religious beliefs in which he had been reared. He knew then that it would hurt the feelings of his own parents, which it did, and that Elizabeth's mother at least would be shocked. Other relatives as well as friends and acquaintances who held to the popular doctrines were astonished, and expressed their surprise that he had become what they termed—an "unbeliever."

But his interest in the Unitarian Faith had been thoroughly aroused by Mr. Machell's lectures and sermons. He saw how very unreasonable the orthodox doctrines are, and how much truer and grander are the new views which were then revealed to him; and he could not do otherwise than conclude that the old doctrines were unworthy of belief. If he could not believe them he would be honest enough to say so. If Unitarian Christianity was to him a grander Faith, he could not act under false colours and allow himself to be reckoned amongst the orthodox when in reality he was not one of them. Then there was the appeal which his new faith made to him. How could it become known to other men if none had the courage to stand by it and give it support? He had to choose which he must do, stand aside indifferent, or identify himself with the new Unitarian movement. To stand aside and do nothing would be acting the coward's part, and he was no coward. He was not ashamed to let people know where he stood and what he was. The new movement needed support, and those whose eyes had been opened to glorious visions of the truth by this Faith, whose minds had been stirred by it, whose hearts had been made glad by its good news, were just the people upon whom it must depend. To do other than unite himself with the Unitarians would have been base ingratitude. So he joined them, and was prepared to take the consequences.

Now there are some men, and women too, who no longer accept the orthodox doctrines who are quite indifferent as to what Sunday Schools they send their children to. They will not attend an orthodox place of worship because they do not believe what is preached from its pulpit; and yet they do not mind that their children attend the Sunday School attached to such a place. It may be the nearest school to send them to; or it is possibly attended by many with whom their boys and girls are well acquainted. For many reasons it may seem much more convenient. And then, what matters so long as they go somewhere?—is the sort of thing which such people are heard to say. It is what Elizabeth might have said. But it was not so with Jim. He would not think of letting his children be taught the hell doctrine, the atonement of blood, man's natural depravity, the deity of Jesus, the resurrection of the body, the doctrine of the Trinity, and other equally false beliefs. He could see that such teaching might blight their lives. They should have all the benefit possible from the more hopeful and inspiring teaching of the Unitarians. He must be consistent, and so it was that when once convinced he did not hesitate what to do.

Soon after he had taken his boys away from the orthodox Sunday School one of the teachers came down to see how it was. This man was named Lewis. He was a respected tradesman in North Learton.

"I have called to see you, Mr. Benson, to inquire after your boy who was in my class at Sunday School. Has he been ill? He has not attended now for several Sundays."

"No, he has not been ill. I have taken him away."

"Indeed! I am very sorry. How is that?"

"Well, I may as well be candid with you, Mr. Lewis. I have made a great change in my views on religious matters. I have become a Unitarian. So I do not believe in what is taught in your Church and Sunday School, and have taken my boys away so that they may go where they will get the teaching I want them to have. That is the real reason."

"Ah, well, I am more sorry than ever. But of course it is for you to do what you think best for your children. They ought to be brought up in the religion of their parents, and though we are sorry to lose them I am bound to say that you are perfectly right in acting according to your own convictions. That means also that you have taken your boy out of the Chapel choir?"

"Yes, of course. He goes to the Unitarian services with me."

"Well, I will not say, Mr. Benson, as some of our people would, that you cannot get to heaven your way as well as ours. Though I am closely attached to my own place I am not going to tell you that you cannot be saved."

"You do not think, then, that now I am turned Unitarian I am certain to go to hell?"

"It is not for me to say that. It is a matter that I am content to leave with God. I feel sure that He will do what is right."

"You are fairly broad, Mr. Lewis, if you can tell me that. There are plenty of your folks who would say straight out that there is no chance of heaven for any Unitarian."

"But some of us, Mr. Benson, have learned to be more charitable, and to trust the goodness of God."

Mr. Lewis was a good fellow—one of the sort that is better than his creed. He went away from this interview expressing good wishes for Jim and his family.

Such was the way Jim acted when he first became a Unitarian. In due time he was elected a member of the Church Committee A few years later he had the joy of seeing at least one of his boys filling various offices of honour and usefulness in both the Church and Sunday School. And now in his later years he was still a staunch member of his Free Christian Church. The time came when it was desirable to dispose of the Church building so as to erect a new one in a more suitable neighbourhood. A purchaser for the old building was secured, but the price realised was far from sufficient to meet the cost of the new scheme. Consequently an urgent appeal had to be made to the members and friends to subscribe what they could to the building fund. And Jim was anxious to do his part.

So after a meeting on the subject he went home and told Elizabeth.

But she objected.

"You know, we are doing as much as we can afford to do already. We haven't got it to give. If we must keep out of debt we cannot spare anything extra for the Church."

Jim said nothing, but began to consider what possible way there was that would enable him to subscribe. And next day he suddenly said:

"I am going to do without tobacco."

"How's that?" asked his wife.

"There is no way of subscribing to the Church building fund except by making sacrifices of some sort. If I deny myself of tobacco that is one of them. And what it costs a year in tobacco can be reckoned towards my subscription to the fund."

This amused his wife a little, and showed her very plainly that he was determined to accomplish his desire somehow. By certain acts of self denial and economy he was able to promise a satisfactory contribution towards the erection of the new Church and to fulfil it by paying what he promised.

Such conduct is not at all uncommon. It is not a thing any man would make a boast of. And Jim Benson did not think there was anything heroic in it. He gave what cost him something. Blest indeed is any Church or any philanthropic movement that is built up of such acts of genuine self sacrifice. What he did in that manner indicated character, as all human deeds do, and in his case strong and worthy character. He prized his convictions and his religious principles and supported them according to his means. He was loyal to his faith.

(To be concluded.)

DEATHS: Sir Henry Greenway Howse, Cudham, Kent, Sept. 16th, 73; Cassandra Mary Amelia Tyssen, wife of Dr. A. D. Tyssen, Hampstead, Sept. 17th, 59; Mr. Russell Kenneth Swanwick, Lieutenant, reported killed in action, Sept. 18th; Rev. Alexander MacDougall, Felixstowe, Sept. 27th, 83; Mrs. Edwin Winser, Monton, Manchester, Sept. 21st, 80; Mr. A. W. Crosskey, Lewes, Sept. 25th, 77; Mrs. Ernest Peto, Leigh-on-Sea, Sept. 25th; Dr. Samuel Mills, B.A., Medical Officer, Donoughmore, Co. Down, Oct. 9th, 76; Miss S. B. Reed, daughter of the late Rev. F. Teasedale Reed, Oct. 10th, 49; Emma C. R. Shute, widow of General Sir Charles Shute, K.C.B., Bournemouth, Oct. 11th, 75; Mrs. Shakespeare, widow of Rev. Wm. Shakespeare, Ilkeston, Oct. 11th, 82; Miss Emily Sharpe, Highbury Place, London, Oct. 17th, 86.

The war has necessarily caused the temporary postponement of the holding of Congresses of Religion which had been arranged for Japan, China, India, and elsewhere.

The American Unitarian Association has profited by the example of the British and Foreign Unitarian Association in its establishment of "The Beacon Press," as a publishing name for all the undenominational books issued by it, in the same way as the name "The Lindsey Press" is used here. This arrangement includes the Sunday School paper "The Beacon," which therefore becomes less distinctly Unitarian and therefore more colourless.

Anecdotes and Illustrations.

CONTRIBUTED BY REV. E. R. HODGES.

A GIRL'S SACRIFICE.

After three weeks' illness, Miss Grace Woodruff, the young heroine of a boating disaster at Falmouth, died suddenly. She was out sailing with her mother and a boatman when the boat capsized in a squall about a mile from land. A strong swimmer, she made a gallant effort to take her mother ashore, and would have succeeded but for the fact that Mrs. Woodruff died from shock while in her daughter's arms. Meanwhile, the boatman had been seized with cramp, and would have perished but for Miss Woodruff's timely help. He was unconscious when shore was reached, but his companion succeeded in restoring animation, and in assisting him to climb 14ft. to the top of the cliff, where she covered him with ferns to induce warmth. Although urged to find assistance for herself, Miss Woodruff declined to leave the man, and hailing a passing pleasure boat, she ultimately returned with him to Mylor. As a result of the exposure and her self-sacrificing efforts she has now lost her life. Immediately following the disaster she was seized with pneumonia, and it seemed that her constitution would enable her to pull through. Indeed, the danger was thought to have passed when a sudden heart attack produced fatal results.—Oct., 1913.

MAKE A GOOD USE OF IT!

Archdeacon Utterton, Canon of Winchester, and formerly Vicar of Leatherhead, holds a medal from the Royal Humane Society for the following exceptionally heroic deed. A few years ago, when away from Leatherhead for his summer holiday, after exploring Bolton Abbey, he was standing near the "Strid." Suddenly he noticed a young man in attempting to leap across the fearful chasm, fall into the boiling, foaming torrent. Without hesitation he dived in after him. The awestruck bystanders felt that two lives were sacrificed; but, to their intense relief, the brave rescuer appeared grasping the rash young man. With great difficulty, willing hands helped them up the rocks. When sufficiently recovered, the youth, turning, wrung Canon Utterton's hand, exclaiming, "You have saved my life, how can I thank you, sir?" The prompt reply was "By making a good use of it."

LOST AND FOUND.

A little thing of great value was lost and then found again by another simple little agent/the electroscope. It is a Leyden jar, and within it hang two gold leaves. When the jar is electrified the leaves repel each other and remain like the letter V inverted, but when brought near to a radic-active substance, the electricity is discharged, and hence the gold leaves close together and hang vertically in the usual way. A tube of radium worth over £1,000 was lost at the Liverpool Infirmary. It was thought that the tube might have been removed with the sweepings of one of the wards, and orders were given to detain a cart that was about to leave with the Infirmary sweepings. By placing an electroscope on the edge of the cart, Professor Wilberforce, of Liverpool University, was able to ascertain that the tube was in the cart. The rubbish in the cart was afterwards filled into buckets, and when the twelfth bucket was handed to Professor Wilberforce he discovered in it the missing tube.

LITTLE THINGS.

Even the small thing (diamond, etc.)—or the little person, may be of great value. We must not judge a thing for its size, but how it stands related to other things? So with power, the small units of energy are of enormous value. The rise of 1 or 2 degrees of temperature, often means the release of one of nature's agents for important services, e.g., the effects of a thaw over a wide area. So with mankind. Not a few men and women of great genius have been little of stature. Cæsar, Sir Isaac Newton, Bonaparte, Nelson, Isaac Watts, Dr. Channing, and many others were short and lightly built persons, but how vast was their influence for good or evil.

SMALL BEGINNINGS.

Great achievements have often been the result of small beginnings. A crust of bread thrown to a careless hand made Prescott a historian. The amount of salt pork in a sailor's diet, quenched Washington Irving's desire for a sea-faring life, and so saved for the literary world an inimitable writer; a quashed indictment so disgusted Bryant with law as to send him to create a literary career. It was Mrs. Fenimore Cooper's remark "Why don't you write one, then?" that made her husband a famous novelist. The falling of an apple and the swinging of a lamp, set Newton and Galileo upon trains of thought, that ended in great discoveries. Walter Scott's lameness made him an author instead of a soldier as he desired. A stray problem in algebra in a fashion magazine led Mary Somerville to become the first scientific Englishwoman in physics. The double defect of deafness and lack of the sense of smell, made Harriet Martineau an able essayist and biographer. George Muller's great orphanage near Bristol, was the outgrowth of an effort at caring for just a few children lodged in a small house. "Despise not the day of small things."

WEAVING.

The weaver of tapestry has the reverse of the design towards him, and now and then he looks between the threads at a mirror on the other side from which an image of the growing design is reflected. Well, may we ask, is this not a fair illustration of human existence? We work on from day to day. It often seems monotonous work. We fail to see much good or beauty in it. On some days, it seems to look brighter and on others, dark and dull. But at times, we get a glimpse of the mirror of Truth. That glimpse may and indeed can hardly be other than imperfect, because of the intervening meshes. And yet looking through them at the mirror, we see evidences of the development of some fair design. The lights and shadows are there and yet the full meaning is not clear to us. It cannot be. The beauty and perfection of the whole, can only be revealed hereafter in the Life Eternal.

The Unitarian Reason Why.

11.—WHY BELIEVE IN A GOSPEL?

It is a fact, is it not, that Unitarians believe in the Gospel?

It is. They believe in the Gospel of Jesus.

What reasons would you give for belief in a gospel?

Well, to begin with, it is important that every person should have a plan to live by, and a gospel teaches us how to live. Then we all desire to find an explanation of life, who sent us here, and why, and a gospel provides the explanation. We come into the world without any choice of our own, knowing nothing, and life and creation and destiny seem to be great mysteries to us, for at first we are quite in the dark; so a gospel comes as "good news" about these things —as the word itself signifies.

Yes, gospel means "good news" or "glad tidings," but is not what is called "the gospel" quite a different thing to different people?

That is true. The Gospel as presented by the "orthodox" or so-called Evangelicals, we Unitarians utterly reject as a misrepresentation. We say it is false and that what they call doctrines of the Gospel are not in the Gospel at all.

These differences are very puzzling to the minds of many people, so much so that some of them put the matter away from them and do not attempt to decide for themselves which view is right, but rather to leave the subject alone. What do you say to that state of mind?

I say, without hesitation, that such a position is most unfortunate, both for them, for their children, and for all mankind. They ought to face these questions and come to some definite conclusions for themselves, so as to give guidance to others.

Why put it so strongly by saying that they are most unfortunate,

For this reason: that they are like ships on the ocean without a rudder, driven anyway by the strongest wind that blows, because having no definite convictions they have nothing to steer their course by, and are consequently in danger of being wrecked.

But there are some professedly religious people who shirk definite views, who say: Away with your differences! Let us all unite on what all are agreed. Is their condition equally unfortunate?

Yes, it is, whichever way you look at it. It is equally unfortunate if they have no definite convictions of their own, and equally so if they discourage definite convictions in others.

But cannot all professedly religious people agree and have the same convictions, say—about worship, and religion, and unite on them?

They cannot. For if all agree that we must worship, then all sorts of questions come up, as for instance: What should we worship? All may answer,—God. But then—what is God? Can all agree in opinion about God? And if they hold different conceptions of God those differing views of Him will be expressed in prayers and hymns, and lessons, and will make it impossible for those people to worship who reject the conception presented to them. And it is just the same as to religion. All may agree that religion is necessary but as soon as it is asked: What kind of religion? there will be the greatest variety of answers. Can all unite in promoting different views of religion? It is impossible.

Then you think that each must have a gospel of his own?

I do, in the sense that each must decide for himself what is the Truth,—the real Gospel; but all people who agree in having the same view should unite and worship together, and promote their view and practice of religion with every means in their power.

Why is that necessary?

Because if they have the truth they ought to share it with those who do not possess it; if they find it a blessing to themselves they ought not to keep it selfishly to themselves, but should seek to extend the blessing to all mankind. If they have a Gospel—good news—it should be declared that all may know it.

That is what is called missionary work. You think then that it is the duty of all men to spread abroad the knowledge of that which they believe to be the truth?

Of course it is. All men are sent into the world to be missionaries of the truth they possess, to let their light shine that others may live in it. And every society of people who share the Truth is naturally bound to propagate it beyond its own borders. A church that is not a missionary church is dead to its real purpose. If it has a gospel—a message—it should be declared not only from its pulpit but in other ways outside its walls. The world's greatest need is: Good news about God and man and perfect life. What all men most need to know is: How to live. So we must have a Gospel.

Aspirations.

Lord while for all mankind we pray,
Of every clime and coast,
O hear us for our native land,
The land we love the most!

—J. R. Wreford.

There can be no spirit of brotherhood, no true peace, any further than men come to understand their affinity with and relation to God and the infinite purpose for which He gave them life.

W. E. Channing.

O God our heavenly Father, the Author of peace and the lover of concord; may we have the grace seriously to lay to heart the great dangers we are in by our unhappy divisions. Take away from us all hatred and prejudice, and whatsoever else may hinder us from brotherly union with all men, that we may henceforth be all of one heart, and of one soul; and united in the bond oftruth and peace, may glorify Thee for ever. Amen.

The Bible Story of the Flood.

BY THE REV. E. R. HODGES.

Thousands of years ago nearly all the primitive races of mankind cherished some belief or tradition concerning a great flood, sent by the gods to punish the world's population for extreme wickedness. There remained, however, a few good persons, and these, by chosen means, were saved from this dire catastrophe—and their descendants re-peopled the world. The old Chaldeans and Assyrians have left records in brick of their story of a flood, and so have the Phrygians, Phoenicians, Syrians, Persians, and Hindoos. Moreover the old Greeks had their tale of Deucalion and Pyrrha. The ancient Celts and Germans likewise had theirs, and to this day so have islanders in the Pacific. Each is interesting and well worthy of study. Probably they spread from a common centre, but we are now solely concerned with the old Hebrew story in the sixth, seventh and eighth chapters of Genesis. As to the book itself, there is now hardly a doubt that two writers were concerned in its authorship. Which of the two wrote this story or whether both were concerned in preparing it cannot be determined. For the most part they agree, but repetitions and especially contradictions are to be noted.

So far the old story. It expresses early Jewish ideas about God, man, and the world. To us, in this stage of human history, such ideas are crude, utterly unscientific, and of almost childish simplicity. There is strong evidence that this ancient story was fashioned out of materials supplied by a much older one—i.e., a Babylonian legend, one of a cycle of nature-myths. Yet it is quite possible that the original story was about an actual flood which seemed to be universal, because of its widespread and disastrous effects. Hugh Miller, the geologist, held this view. But one writer remarks that "the region of the twin streams of Mesopotamia is the most likely cradle for an elaborate deluge story." An unusually great overflow of the Tigris and Euphrates would in those days readily give to survivors the impression of a world-catastrophe. What could they know of geography? How very limited was human knowledge, how full of error were current ideas three or four thousand years ago concerning the earth and universe.

Several features in the Babylonish and the Bible story show such remarkable resemblance that it is impossible to think of them as independent records. Upon such matters we cannot here enlarge, but old as the deluge story certainly is, within it there is one striking conception of Hebrew thought, one grand truth appears. It shines across the gulfs of human error and superstition. We cannot fail to see that it is the holiness of God. He hates iniquity, and must and will punish evil doers.

We can but briefly summarise. As a method of dealing with human wickedness the flood was ineffectual, and moreover the idea that animals, especially carnivorous animals, of every kind were likewise involved in moral guilt is an absurdity. Birds and beasts of prey show by their very structure that they were designed so to subsist. Destruction is not reformation. Punishment should never be vindictive, but if possible redemptive. God is represented as angry and determined to make an end of the wicked. He does not raise up counteracting agents, nor inspire the righteous to go forth and work for morality and religion. Catastrophies are not signs of God's anger, or, as primitive races imagine, proofs that the gods are angry with them or with mankind. In the course of nature, calamities, earthquakes, floods, etc., must happen As a rule, they ar nature's readjustments. There can be no rest or security apart from equilibrium, i.e., the balance of forces. But this is modern science. Note, however, that Jesus opposed the old and yet current idea, in his reference to the fall of Siloam's tower. As to God's repentance and grief, the ancient writer cherished among others a mistaken idea concerning the Creator. Supreme in wisdom He cannot err, and of infinite goodness He could neither repent nor grieve. The old Hebrew sage shared in the common belief, in a man-like and man-shaped God.

The contradictions in the story are not a few. Miracles are needed at every turn. How a man could live five hundred years* and then engage in ship building is one. How he could gather in, even one pair of every living creature, is another. Furthermore, it would be utterly impossible, even were the ark ten times larger than is stated, for it to contain many thousands of species. Then, too, there is the food problem; every variety of food for so vast a host, and for so many months. Moreover, how could they all feed themselves or be attended by Noah and his family?

Finally, from whence came this vast volume of water, and whither did it afterwards go? The theory of a local or Mesopotamian inundation looks plausible. Even then Noah would have needed a special revelation, because floods come, not seldom, as a surprise.

The puzzle of the ark must remain for those who regard the story as historical. Its capacity, its one door and one window, and how thousands of living beings could live one hour under such conditions we must set down as a fable adapted to the childhood of our race.

We have dwelt on the possibility and extent of the flood as incredible. But the world's history affords evidence of many floods. One of the most awful happened some years ago in China through the sudden rise of the great river Yang-tse-kiang. Haydn's Dict. of Dates (art. Inundations) gives many noteworthy examples.

Moral evil is like a universal deluge. "Where'er the foot of man hath trod"—there sin is or has ex-

* But commentators have remarked that some ancient people reckoned not by years but by months This view leads to reasonable results, etc. Noah would be 42.

isted. Its victims are countless and its destructive power seems all pervasive. We see it in domestic infelicities and in commercial frauds. We see its effects in drunkenness and licentiousness in all its forms. Not only persons but sometimes entire nations are involved in crime. The brutal ambition of a half mad monarch and his unscrupulous advisers, an ambition fostered by godless writers whose doctrines are accepted as authoritative, evokes the infernal spirit of war. Once more Europe becomes one vast field of carnage and relentless cruelty. The invader displays his ruthless might, and the weak fall an easy prey. Such wickedness promises to be triumphant, but sooner or later the Almighty sets limits to it.

Amid the rising waters of human iniquity how is salvation to be found? Is there some ark of safety? Yes. It is found in true religion—the love of God and man; a service of love which rises like incense to heaven and reaches out a helping hand to the sorrowful, the destitute, the dying and the lost. True religion is the power of God unto salvation. The deluge of moral evil which afflicts and spoils this human world has risen with the generations, and when the climax has passed and it slowly subsides there will come a new order of things. The kingdom of heaven will then appear on earth, and peace and purity and true piety will remain with mankind to "the end of the ages."

British League of Unitarian and other Liberal Christian Women.

When the sudden call came to the men to fight for their country the women received a no less definite summons to serve. The work of their needles and the machinery of their various organized societies of every sort and kind was urgently demanded.

From the many accounts which have reached the Committee, it looks as if the League had stood the strain and test very well.

The branches lost no time in getting to work, and the advantage and careful training in business ways was at once perceptable.

This and the sense of backing which connection with a large body affords to the most isolated society has given these groups of women workers a more assured status than before, not only amongst our people but in the world about them, and it is significant of this that in a number of places the League branches have been invited to send representatives to serve on the public distress or relief works of their towns.

Most of the branches are working for their local Red Cross centres, others for Queen Mary's Fund, others for our poor Belgian guests. In places where local distress is already acute our women are concentrating their forces in its relief.

One branch we hear of as using its organization in aid of a local scheme for feeding poor children.

For those societies with greater resources there are other opportunities for service. One congregation houses a large party of refugees in its church buildings. The men of the church most gladly give of their means, to the Women's Society falls the hard and faithful daily working of the undertaking.

Another society helps to maintain a family of refugees in a large house rented for the purpose. We hear of another society richer in members than in money who have given handsomely to local work.

To quote a correspondent: "There is in the societies themselves a pervading feeling of friendliness and fellowship, and among the women as individuals an increasing spirit of loyalty to League ideals."

Just now we all have abundant opportunities for spending every penny twice over. The penny spent in buying the useful little booklet on "How to Save in War Time" should help us to save a good many pennies, if we follow the sensible recipes and sound advice of the author. It has only a few pages, is written by a lady signing herself W. B., and could be obtained doubtless at Essex Hall. It is full of helpful hints for the saving of a penny without running the risk of eventually having to spend twopence. The author does not, we are sure, claim infallibility, so she will forgive us if we say that in common with many other British cooks she does not put quite as much emphasis on the value of flavouring even if only pepper and salt, and sometimes leaves her reader (not perhaps so experienced as herself) to look between the lines of her recipes for certain small but needful particulars, the inclusion of which would add to the value of her instructions.

MINISTERIAL CHANGES: The Rev. T. B. Evans, M.A., of Heywood, has accepted appointment to the Old Meeting, Sidmouth, for six months; Rev. John W. Lee, ex-Baptist, Whitley Bay, is appointed assistant minister to Rev. C. J. Street, M.A., L.L.B., at Sheffield; Mr. W. R. Marshall, lay-minister, has resigned at Stepney College Chapel; Rev. Lawrence Redfern, M.A., B.D., was inducted to the ministry of Octagon Chapel, Norwich, Sept. 24th; Rev. Irvine Lister has been welcomed as minister at Cairo-street Chapel, Warrington; Rev. Dr. Hitchcock, ex-Roman Catholic, has been invited to be Unitarian minister at Chatham; Rev. A. Sutcliffe, B.A., has resigned his ministry at Crewkerne; Rev. Richard Lee, B.A., was welcomed at Chesham, Bury, Oct. 3rd. Rev. T. M. Salmon, Unitarian Home Missionary College, Manchester, is appointed at Moss Side Unitarian Free Church, Manchester, for three months, and was welcomed Oct. 5th; Rev. E. Thackray, M.A., Ph.D., was welcomed at Stand, Oct. 10th; Rev. G. Ernest Hale, B.A., late of Melbourne, Australia, is appointed minister of the Unitarian Church, Wellington, New Zealand; Rev. F. Munford, B.A., was welcomed at Kilburn, Oct. 19th.

HURST STREET DOMESTIC MISSION, BIRMINGHAM.

Founded in the year 1840 as "The Birmingham Unitarian Domestic Mission" by the Committee of the "Midland Unitarian Association," and continuing to bear the old name until the year 1890, this Mission has always drawn its principal support from the members of our Birmingham churches, and the tone of its teaching has always been that which is best described as Unitarian, while of course it has never been in any sense sectarian in its outlook or methods. Since 1890, however, it has been popularly known as the "Hurst Street Domestic Mission," and under the strong leadership of its late Missionary, the Rev. W. J. Clarke, who passed away somewhat suddenly in December last after a ministry of 28 years, it steadily rose to the rank of a civic institution. For more than 20 years the Lord Mayor of Birmingham has been president of the Mission, usually presiding at the Annual Meeting and other important functions during his year of office.

The Mission has from the first enjoyed the support of many of the most prominent citizens, including such names as Nettlefold, Martineau, Chamberlain, Kenrick, and Beale—names universally honoured amongst Unitarians. Other names that stand out in the history of the Mission are those of William Earl and J. R. Mott, who were amongst the founders, and served on its committee for forty years; Rev. Thomas Bowring, the first Missionary; and Rev. Benjamin Wright, who is still affectionately remembered by many of the older members. The following is a complete list of the missionaries: Thos. Bowring (1840-53); J. Robertson (1853-55); Benjamin Wright (1855-81); J. B. Gardner (1881-85); W. J. Clarke (1885-1913); J. Morgan Whiteman (1914—).

The first meeting place of the Mission congregation was a small, dilapidated chapel in Thorpe Street; this was replaced in 1845 by a new chapel, with school rooms underneath, on the present site. This again was outgrown and re-built during Mr. Wright's ministry (1870). The accompanying view represents the

chapel as then re-built, and still in use. The Mission buildings are, however, much more extensive than the photograph would suggest. They cover a considerable area, both of earth and sky, for some of the rooms have to be reached by two long flights of stairs, although these are not much in use for the purposes of the Mission, being for the most part let to outside organisations. Most of the buildings are unfortunately old, and ill-suited to the present needs of the large and flourishing institution built up within and around them by the late missionary, whose dream it had long been to re-build the mission premises on a scale more worthy of the work to which they are dedicated, and of the wealthy and munificent Unitarians of Birmingham. That dream is a part of the rich heritage of his successor, the Rev. J. Morgan Whiteman, whose welcome was briefly chronicled in our pages last month.

A complete list of the organisations and activities connected with the Mission would fill half a column: they number about forty. Among the most important are: Sunday Morning Adult Class, P.S.A., Sunday Schools (Senior, Junior, and Primary), Young Men's Recreation Club, Girls' Social Club, Cricket and Football Clubs, Swimming Clubs, Dramatic Society, Band of Hope, Boys' Life Brigade, Mothers' Meeting, Provident Institute, and several Benevolent Societies. Each of these organisations has its own committee and secretary. To these Mr. Whiteman has added French, Elocution, and Shorthand classes, all of which have made a strong start. Even these societies and classes by no means exhaust the list of the Mission activities, for Hurst Street has long been recognised as a kind of clearing house for the numerous medical charities of Birmingham. Subscribers to those charities who have spare letters send them to the Missionary, the number so passed on running into several thousands annually. Other organisations, such as the Military Veterans' Association, which has obtained pensions for many needy Crimean and Indian Mutiny veterans, and which was founded by the late missionary; and the Walliker Society, which provides many hundreds of old people with an annual country outing, have their head-quarters at the Mission, and are largely officered by the Mission Staff.

Miss Clara Martineau, a City Councillor, and a leading member of the Birmingham Citizens' Committee for the administration of the Prince of Wales' Fund, speaking at Mr. Whiteman's Welcome Meeting on behalf of the Corporation, said she hoped the new Missionary would not only keep up the tradition which linked the Mission so prominently with the life of Birmingham, but would endeavour to do so in the spirit of the new time, which required something more than the old philanthropy, and was more directly concerned with civic activities and civic ideals. She welcomed Mr. Whiteman as a citizen of Birmingham, and hoped he would play a worthy part in that capacity. In replying, Mr. Whiteman declared his determination to do all he could to realise that hope, or, as he expressed it, to heed Miss Martineau's exhortation. None recognised more fully than he did the necessity for facing the social problems from the citizen's point of view, while making the religious spirit and aims paramount.

National Conference Guilds' Union.

President: Rev. W. H. LAMBELLE. Hon. Sec.: Rev. H. FISHER SHORT

Motto: "For God and the Good Life."

MONTHLY MESSAGE: "Business as Usual."

The unhappy war in which our nation is engaged is having a serious effect upon the minds of many. When disengaged from the daily work which must be done they spend their time reading, talking or worrying about war; with the result that not only are they in a constant fever of anxiety and even pass "nights devoid of ease," but are so obsessed and demoralised that the good works they perform in normal times are left undone. It is earnestly to be hoped that this is not true to any large extent of the members of our Guilds. Of all people they should be keeping things going. Having adopted the very sensible principle at the head of this column they should be doing rather more than usual to keep up the interest and helpfulness of their societies. In such a time of stress it would be a grave error to relax in the least their efforts, whilst to close down altogether would be something worse than calamitous. For surely if ever we needed the consolation and the inspiration of religion we need them now: if ever it were imperative to demonstrate our loyalty to "God and the Good Life" it were never so urgent as at the present moment. "Home defences" is an elastic term, and the nation's great need is not only for brave fighters to drive back the invader who threatens our "dear, dear land," but for those whose steadiness of nerve, whose healthiness of spirit, and whose sane activities shall hold in check any signs of panic or paralysis that may threaten to arise among the masses.

We trust, therefore, that every affiliated Guild has carefully planned its winter's work and has already inaugurated a session of services and beneficent activities, and that not even fears of the worst will cause it to swerve in the smallest degree from its good purposes. Conducted in the right Guild spirit, our meetings and interests will enable us to keep our heads cool and hearts warm and hands ready to serve should a wise call come.

A useful piece of work the Guilds should take up is being provided by the National Unitarian Temperance Association. It is an Essay Competition for boys and girls up to fifteen years of age, in which the Guilds are invited to co-operate. Particulars may be had from Mr. E. F. Cowlin, 19, Northwood-road, Forest Hill, London, S.E. Rules will be printed in the Temperance column in the December issue of this magazine.

H. F. S.

Lesson Notes on Unitarian Doctrine.

Statement XI.: "That life is an ever-unfolding progress when the mind is kept open to truth, and the soul strives after higher things."

Nov. 1st.—"LIFE A PROGRESS."

(Savage, Chap. ii.; Hall, Point 42.) Scripture Reading, Hebrews iv.

1. There is one thing certain about life—it is mobile and not stagnant. Illustrations of this truth are abundant. Everywhere "the many change and pass." This may be said not only of objects that undergo a visible and tangible transformation but also of what is usually known as dead matter. Scientists tell us that even a piece of hard stone is nothing but a mass of infinitely small particles which are full of energy and activity.

2. When we endeavour to explain this phenomenon we find there is a variety of opinion. What we are particularly anxious to find out is whether there is any goal or object towards which these movements are directed. This question has been answered in at least three different ways:—

(a) There are those who maintain that our ideal is in the past. Movement there is, but it is a movement away from perfection. There is some support for this in the Story of Creation in Genesis.

(b) Others again hold that the world's activity is quite aimless or at any rate that its aim, if there is such, cannot be discovered.

(c) A third view is that the whole universe is proceeding in the direction of a definite end, along certain fixed principles, under the supervision of a Supreme Being. As Tennyson put it:

"There is one God, one law, one element,
And one far-off divine event
To which the whole creation moves."

3. Unitarians believe in the latter. There is no other alternative for those who have faith in God and human nature. Nothing is as yet perfect, but as a result of the changes that go on around us perfection will some day be evolved. What that consumation will be it is impossible to determine. What is important for us to remember is that we have a part to play in the process—that we are co-operators with God (1 Cor., 9, 9).

Nov. 8th.—"PROGRESS AND WAR."

(Hall, Point 41; Martineau's "Right of War.") Scripture Reading, Micah iv.

1. This question forces itself upon us just now at every point. All of a sudden we have been plunged into a conflict the like of which the world has probably never witnessed. For the moment the ordinary course of events has been completely arrested. The difference it has made is so great that we seem to be living under an entirely new dispensation.

2. That the war will affect our civilisation is obvious. What is not quite so clear is whether it will turn out to be for or against our higher interests. We have been made acquainted with "the struggle for existence" in the teaching of evolution. Through this we are told the fit survives and the unfit disappears. Up to a point such a principle is sound and meets with no objection.

3. When we reach a certain level of development, however, there appears another element. It is that which unites us together rather than divides us one from another. It is brought out in Kropotkin's "Mutual Aid." It is also emphasized in Henry Drummond's "Ascent of Man." At our best we are social beings and only militant against forces which hinder our true progress.

3. It is here advocates of war make an error. Thus Bernhardi, who has written a widely read book on the subject, speaks of war as a "biological necessity." He even goes further and says it is a moral and spiritual necessity. It is urged that in the absence of the purifying agency of war nations sink into ease, luxury and decay.

4. Peace we admit is bad when it leads to sloth and indifference. Still it can hardly be admitted that fratricidal strife is the only means to rouse people to high and noble action. Superior to that is commercial competition. Superior again is the effort to lead in education. Superior to all is the desire to be at the head in establishing on earth the Kingdom of God.

Nov. 15th.—"MEANING OF PROGRESS."

(Hall, Point 26.) Scripture Reading, Luke xii., 13-34.

1. What do we understand by progress? Literally the word means to go forward. But in what respect? That will depend on our standpoint. When we say that a nation is progressing what is often meant is that its boundaries are wider, that its trade has grown, that its natural resources have improved, that its population has increased, and that its position generally—in a material sense—has advanced.

2. So with individuals. When people speak of us as progressing in the world what is usually implied is that we have advanced financially and socially. Our business prospers, we are well housed, well fed, well clothed. That the assertion is true no one can well deny. Ruskin once made a similar complaint. When parents, he said, came to him for advice in regard to their children what they wanted to know was how to get them into a good social position.

3. Such a view is unfortunate. It frequently happens that advance in a temporal sense is the reverse of true development. Though we should possess half the world, and be clothed with the glory of Solomon and own a million mansions, yet all this does not of necessity mean that we have added a single hair's breadth to our real human stature.

4. Even education of itself is not identical with progress. It is certainly not a bad thing to know as much as we possibly can. We shall never know too much. It is a most desirable ambition to try and solve some of the intellectual problems with which we are surrounded, to understand some of the main principles along which the world is conducted.

We must not imagine, however, that when we do this we are doing the main thing in life.

5. True progress is to "advance in wisdom and stature and in favour with God and men." Wealth and learning are valuable only in so far as they serve this high purpose. What we require above all is—purity, honesty, justice, service, truth, love, righteousness.

Nov. 22nd.—"PROGRESS IN THE BIBLE."
(Wood's "The Bible: What it is and is not," chs. 8, 9, 10.) Scripture Reading, Matthew v., 17-26.

1. Finality is sometimes claimed for the Bible. Not a few regard it as containing the last word on revelation. What is more they claim that it is of equal value throughout. Such a view is not correct. The Bible is no exception to the principle we find at work everywhere else. It is progressive in a twofold sense.

2. First of all the Bible was, as we have previously seen, progressively written. It begins with short poems and stories, and then it goes on to more elaborate compositions. This point is one that requires to be reiterated because it is often forgotten.

3. Then again the Bible is progressive in its teaching. Wood's book deals with this in reference to God, man, and morality. For proof we need only contrast certain passages in the historical books with the Gospels. See Numbers 31, 9, 17, 19; Exodus 22, 18; Dt. 14, 21; Lev. 24, 20; Ps. 137, 9; Matt. 5, 3-12.

4. Jesus recognizes the progressive character of Biblical morality in the Sermon on the Mount. This is also distinctly taught in Mark 10, 5. When we come to Paul and the Epistle to the Hebrews the superiority of Christ to the law forms the central doctrine.

5. Jesus and the New Testament generally point to a high ideal—nothing short of perfection. Such a view implies an unlimited faith in progress. No one knew better than Jesus how far we are as yet from the best and highest. He also knew that the upward and forward movement must be slow Still he never doubted but that some day we shall all reach our true destination.

Nov. 29th.—"UNITARIANISM A RELIGION OF PROGRESS."
(Herford, Chap. vi.) Scripture Reading, Romans viii, 1—17.

1. Unitarianism is above all things a religion of progress. It was progress that brought it into existence, and progress has been its guiding principle ever since. We claim no monopoly of such spirit, nor can we maintain perhaps that we have always been quite loyal to our high and sacred trust.

2. Progress to be real demands freedom—freedom to form and express our thoughts and convictions. As long as we are tied to antiquated creeds, dogmas, articles and confessions this is an impossibility. The founders of our denomination realized the importance of this at the very outset. Our ministers and churches enjoy full intellectual liberty.

3. But progress demands more than this. We must keep our hearts and minds continually open to fresh influences. Progress may be hampered not only by the past but also by the present. Revelation is not yet sealed. There is more truth to be discovered. There is a greater sense of justice to be won. There is nobler spirituality to be achieved.

4. Finally progress requires that we have a clear conception of our possibilities. We must never give way to despair. Unitarians know what it is to fight against fearful odds. There are still strong forces opposed to genuine progress. Often we have to walk by faith—faith in man and God. Temporary failures are not to be taken too seriously. They ought to move us to greater effort. Jesus has showed us in his own case how success may come from failure, victory from defeat, life from death.

Unitarians and the War.

The Yorkshire Unitarian Union at its annual meeting in Leeds, Oct. 3rd, voiced the general opinion of Unitarians in two resolutions which read as follows: (1) "That this meeting, while deploring the terrible war in which the country finds itself involved, declares its firm conviction that our participation therein is at once righteous and inevitable, and trusts that for the sake of the smaller nations, for the protection of our own country so wantonly threatened now and for many years past, and for the suppression of Prussian militarism, which oppressed Europe with its curse, the war will not be concluded until the peace of the world can be re-established on enduring foundations.'; and (2) "We members of the Yorkshire Unitarian Union, abhorring war as an un-Christian and wrong method of settling international disputes ,deplore its outbreak among the nations of Europe; we believe that this war is, fundamentally, the result of national ambitions, jealousies, and antipathies, and confess, with humiliation, that the Church has failed to create a better spirit, and to build up a true unity and brotherhood among its adherent States; we are convinced that the representatives of our Government in the present crisis used every expedient to preserve the peace of Europe, and we recognise that they could not with honour and safety submit to Germany's violation of treaties, on whose sanctity any possibility of permanent peace between the peoples must ever rest. Believing, moreover, as we do in a Kingdom of Heaven, which shall include the nations, we affirm our conviction that in the future the efforts of Government and of Church should be directed to establishing a unity of all the Great Powers of Europe, in which quarrels will be adjudged on grounds of equity and righteousness. To this end we assert ourselves the foes of militarism, and affirm the vital necessity of strengthening and spreading the faith and ideals of Christianity, and of extending the power of enlightened democracy as the most potent factor towards international peace."

Literature.

"Our National Responsibility with regard to the Blind," by the Rev. Lucking Tavener. One penny. National League for the Blind, Club Union Buildings, Clerkenwell-road, London, E.C.

"When He came to Himself"—a sermon by the Rev. C. J. Street, M.A., L.L.B. One penny. Book Room, Essex Hall, Essex-street, London, W.C.

"Report of the Ninth Summer Session for Sunday School Teachers, 1914." Twopence. Sunday School Association, Essex Hall, Essex-street, London, W.C.

"The Unitarian Name and Principle," by Charles W. Wendte, D.D., 25, Beacon-street, Boston, Mass., U.S.A.

"The American People and the War," by Charles W. Eliot, L.L.D. One penny; and,

"Reflections on the European War,"—a sermon by Henry Gow, B.A. One penny. The Lindsey Press, 5, Essex-street, London, W.C

"Temperance," by William G. Price. The Unitarian Penny Library. British and Foreign Unitarian Association, Essex Hall, Essex-street, London, W.C.

Mr. Tavener makes an eloquent plea in his sermon for the blind, preached in the Aberdeen Unitarian Church on the occasion of a visit of the Executive Council of the National League for the Blind to that city. He shows how the unfortunate blind suffer from public indifference and neglect, their labour recompensed by low "sweated" wages, their education and employment left to the spasmodic, uncertain and unreliable support of the charitable. There are 33,000 blind people in the United Kingdom, including 26,000 adults, and in London there are 3,500 blind persons, of whom only 250 are permanently employed in special institutions. There are 650 in East London, and not a single workshop for them. The average weekly wage of the adult blind person where fully employed is only about 14s. Mr. Tavener urges the assumption of State responsibility for the securing of proper provision.

Mr. Street's sermon is a powerful exposition of human personality in relation to its environment, and of its progress towards self-realisation. It is spiritual and eternal. In finding itself it also finds God. There is much that is suggestive and helpful in this utterance—published by request.

The Summer Session Report contains notes of over 24 Lectures and Addresses; and they are most valuable as helps to all who are interested in Sunday School work. It was a happy thought to publish this summary of what the experts said on the variety of topics connected with the duties of teaching. About 100 Sunday School workers attended this summer school, held at Manchester College, Oxford, July 31st—Aug. 7th—drawn from 48 Schools and Associations. The information contained in this report should be in the possession of every teacher in our schools.

Dr. Wendte's essay on "The Unitarian Name and Principles" is reprinted from "The Christian Register" of Boston, U.S.A., of August 6th, 1914; it deals with the subject under the following heads, viz.: (1) The Unity of God. (2) Unity of the Divine Plan and Method. (3) The Unity of Life. (4) The Unity of Man. (5) The Unity of Religion. It is a fine vindication of the value of the Name and of all that it means. Dr. Wendte says: "We believe that no other name could so well represent our attitude toward scientific truth, toward religion, toward man, and toward God."

The address on "The War," contributed by Dr. C. W. Eliot to the American press, and now reprinted here for British readers, is a very wise and sanely expressed utterance on the great struggle, its causes, its lessons, and the aims which should be realised in the settlement when the fighting is done, and in which the American people through its government will necessarily have a voice. It ought to be translated into the language of every nation everywhere, for the sentiments it contains need to be brought home to the minds of the people in every country. Mr. Gow's sermon is spoken to an English congregation, and points out reasons for encouragement, showing that there is no need to be "cast down."

Mr. Price gives us a very broad treatment of "Temperance," such as will commend itself to all sensible and fair-minded peopde It is defined by him as "the elimination from life of every kind of excess," and "the bringing of the body into subjection—to the mind and soul." Though this is not a tract that can serve the special purposes of the National Unitarian Temperance Association, it explains very effectively that Temperance as here described is one of the greatest needs of the time.

RECEIVED ALSO: "The 80th Annual Report of the Sunday School Association, 1914, Essex Hall, London; and report of "Proceedings at the 47th Annual Meeting" of the Free Religious Association of America, held in Boston, Mass, May 28th—29th, 1914. This Association is an organisation which includes Unitarians, Jews, Theists, and other free religious thinkers, whose aim it is to create "an ultimate union, not simply of all sects in Christendom but of all religions, Christian and non-Christian, in one." It is appropriately due to the initiative of Unitarians, who are a uniting people. Several "Theistic Endeavour Tracts" have come to hand from Madras, including one addressed to "Young India," which makes a special appeal to young men of India to work for the reform of marriage customs and the emancipation of girls and women.

Scenes in Christian History.

BY REV. WILLIAM C. HALL, M.A.

XVII.—CALVIN.

In the Unitarian mind the name of Calvin is associated with the persecution and martyrdom of Servetus. That remarkable act of intolerance is the everlasting blot on his good name. In this paper we shall pass it over. If Calvin is to be judged by it, yet he is not to be wholly judged by it. He has been called the greatest Christian of his generation; and no less a writer than Lord Morley has said that Calvinism, by which must be understood Calvinistic morality as well as theology, "saved Europe in the sixteenth century."

From the main points of Calvin's theology Unitarians entirely and universally dissent, although they should never forget that his writings contain very much that is of religious value for all Christians. They cannot believe, for example, "that God determined with Himself whatever He wished to happen with regard to every man, that all are not created on equal terms, but some are pre-ordained to eternal life, others to eternal damnation"; and that some individuals "are born who are doomed from birth to certain death, and are to glorify Him by their destruction." But they can appreciate Calvin's instructions in the moral virtues and his labours for the religious life of the people over whom he was set as a teacher and leader.

John Calvin was born at Noyon in Picardy, on July 10th, 1509. He was intended for the law. But at Bourges, where he was studying jurisprudence, he met Melchivi Wolmar, who acquainted him with Luther's work in Germany. He set himself diligently to the examination of the scriptures, and occasionally preached. Called to Paris on the death of his father, he gave his mind entirely to theology. He joined the little band of Protestants there, and produced a defence of his opinions, for which he was compelled to quit the city. He found refuge at Basel. From Basel he moved to Ferrara, then made his way to Geneva. There, he confessed he was detained by the hand of God. The reformer Farel addressed him: "I declare to thee on the part of God, that if thou refuse to labour with us here in God's work, He will curse thee; for in pleading thy studies as an excuse for abandoning us, thou seekest thyself more than God." Calvin began his work of the moral regeneration of Geneva, and many instances could be adduced of the courage and resolution with which he prosecuted his labours. Gambling, drunkenness, immorality, prevailed in all directions, and he set himself ruthlessly to their extermination. His influence soon extended beyond the city. But it was so drastic that it produced reaction, and he was compelled again to flight. For a time he laboured at Strassburg, until there was a clamorous demand for his recall. "If you would have me in your city," he declared, "you must abolish the prevailing sins of Geneva. If you are sincere in recalling me, banish the vices, in company with which I cannot dwell within your walls. I cannot live in the same place with a church whose discipline is in ruins, and where audacity in evil-doing prevails unpunished. Not the Pope, not tyrants who rage only outside of the Church—No! sensuality, gluttony, perjury, and the like, crimes that publicly contradict my doctrine and darken the church inwardly, are the arch-enemies of the gospel. What avails it to keep off the wolves that attack from without, if the flock be wasted and destroyed by pestilence within?" On September 15th, 1541, Calvin re-entered Geneva amid the acclamations of the people. He recommenced his work of strengthening the discipline of the church and reforming the morals of the people. He became the spiritual dictator of the city. If to-day we judge as harsh many of his diatribes against pleasures which in themselves are innocent enough, we must remember the days through which he lived and the evil conditions which he found. It is easy to-day to smile at Puritanism, which owed so much to Calvin's moral and theological teaching, but Puritanism three and a half centuries ago was a thing that tried to make the world pure and holy.

The Wide World.

An Egyptian Unitarian Association has been formed at Cairo by Professor Laky, teacher of Arabic literature in the Government schools, and regular Sunday services are held.

The war zone has reached into Hungary, and our Unitarian co-religionists there in common with their fellow countrymen are included as enemies of Russia and the Allies. Russian armies have passed through the Carpathians, and the Unitarian College at Kolosvar is now being used as a hospital for the wounded.

Professor Eucken, writing to our Dr. Wendte, of Boston, U.S.A., says that two of his own sons have gone to the war, and states that in Germany "the feeling of embitterment is strongest against England. It will therefore always be counted our worst enemy."

In Canada, Victoria, B.C., the Rev. H. E. B. Speight, recently assistant minister at Essex Church, London, has been welcomed as minister of the First Unitarian Church of Victoria.

Rev. Frank Pratt, Unitarian Missionary organiser in the Canadian West, has returned to take up ministerial work in the United States. The Rev. Leif Huseby, of the Unitarian Church at Calgary, Alberta, has resigned.

At Kingston, Jamaica, a public hall has been opened for the regular service of a Unitarian Church, of which the Rev. E. Ethelred Brown is minister.

Memorial Sundays.

By A. D. TYSSEN, D.C.L.

Nov. 1 is All Saints' Day. It marks the birth of Benvenuto Cellini in 1500; Denzil Hollis in 1597; Sir Matthew Hale in 1609; and Richard Frankland in 1630. On it died Dr. John Radcliffe, the founder of the Radcliffe Library at Oxford, in 1714. Alexander Cruden, compiler of the Concordance, in 1770; Lord George Gordon, instigator of the 1780 riots, in 1793. In 1290 Edward I. ordered all Jews to leave England by the 1st of November following, and they remained subject to this ban until it was removed by Cromwell in 1656. The great earthquake of Lisbon took place on November 1, 1755.

Nov. 8 is the day of the death of Milton, in 1674, and on it Madame Roland was guillotined in Paris in 1793. The writer of these lines can remember a French lady, who had been a school girl at Paris at this time, and who mentioned that she and her schoolfellows used to play at guillotining each other with their copybooks.

Nov. 15 is appointed for making collections on behalf of the B. and F. U. Association. It was the birthday of Andrew Marvell in 1620; of William Pitt, afterwards Earl of Chatham, in 1708; of William Cowper, the poet, in 1731; and of Sir William Herschal, the astronomer, in 1783.

Nov. 15 is also marked with the deaths of John Kepler, the astronomer, in 1630; Francis David in 1579; and M. D. Conway in 1907. Francis David is duly noticed in our book of Memorable Unitarians.

Nov. 22 is the day of S. Cecilia, who is regarded as the patroness of Church music. It was the birthday of Miss Evans, the authoress, who adopted the name of George Eliot, the year of her birth being 1819. It marks the death of two Indian generals, Lord Clive, in 1744, and Sir Henry Havelock, the deliverer of Lucknow, in 1857; also of John R. Beard, in 1876, and of Calius Secundus Curie, in 1569. The last-named made two remarkable escapes from persecutors, which are duly narrated in Wallace's Anti-Trinitarian Biography.

Nov. 29 is marked with the birth in 1489 of Margaret, the daughter of Henry VII., from whom our present King derives his title to the Throne; and of Sir Philip Sidney, in 1554. It saw the execution, in 1330, of Roger Mortimer, the murderer of Edward II.; and the death, in 1530, of Cardinal Wolsey; also of Frederick, the Elector Palatine, in 1632; and of Prince Rupert, in 1682; Anthony a Wood, in 1695; Maria Theresa, in 1780; and Mary Somerville, in 1872. The last-named is duly honoured in our book of Memorable Unitarians. The first newspaper printed by steam was the "Times" of November 29, 1814.

National Unitarian Temperance Association

THE WAR AND THE TEMPERANCE MOVEMENT.

One of the most striking things in connection with the war has been the efforts of the authorities most concerned about the efficiency of the soldiers and sailors of this and other countries to reduce the consumption of alcoholic drink as much as possible. We think that the fullest advantage should be taken of this fact by temperance reformers, and a good opportunity will soon present itself to ministers, Sunday school superintendents and others. Temperance Sunday is fixed this year for November the 8th, and we hope that the occasion will be observed in all our churches and schools. Hearty co-operation is invited.

It has been sugested that a "Going-away" collection might be taken at the doors in aid of the funds of the Association, as the usual sources of income may be affected by the war.

A short account of any services held should be sent in to the Secretary.

We shall be pleased to send to applicants a copy of our last annual report, and would call attention to page 7, where a brief account of what was done last year appears. On page 2 of the cover is a list of pamphlets published by the Association, and we will forward a supply for free distribution to anyone willing to pay the carriage. Others should be sent to the Honorary Secretary, and the number of copies required stated.

AN ESSAY COMPETITION.

We are pleased to announce that arrangements have been made to hold an Essay Competition, open to members of Sunday schools, Bands of Hope, Boys' Own Brigades, Girls' Life Brigades, Boys' Life Brigades, Scouts and Children's guilds. The ages, subjects, etc., are as follows:—

Ages—Class A, under 12. Class B, 12 to 15

Subjects—Class A (1): Why should boys and girls be abstainers? or (2): Why should boys and girls join a band of hope?

Class B: Patriotism and Abstinence.

Prize (books)—Class A: 7/6, 4/6, 2/6. Class B: 10/6, 6/6, 3/6.

Adjudicators—Rev. W. G. Tarrant, Mrs. H. Shaen Solly, Mr. A. W. Harris.

Closing date—February 1st, 1915.

All Essays should be sent to the Honorary Secretary, 19, Northwood-road, Forest Hill, S.E.

Rules are now being framed and will appear in the December issue of "The Unitarian Monthly," "The Sunday School Monthly," and "Young Days."

We hope that this further effort to interest the future citizens of this country in the all-important subject of temperance will receive your active support, and that you will do all you can to induce your young people to compete.—Yours faithfully, for the Committee,

E. F. COWLIN,
Hon. Secretary.

Notes and News.

It is noteworthy that two brothers, recently orthodox ministers, Rev. Richard Lee, B.A., ex-Congregationalist, of Blyth, Northumberland, and Rev. John W. Lee, formerly Baptist, Whitley Bay, in the same county, have just come over into Unitarianism, the one having settled at Chesham, Bury, ond the other at Sheffield as assistant minister to the Rev. C. J. Street, M.A., LL.B., at Upper Chapel and Attercliffe.

The "Islamic Review" for October reproduces a poem from the "Unitarian Monthly," and reprints in full an article on "The Story of the Fall," which recently appeared in our pages.

"Church, School, and Home," the local supplement to the "Sunday School Monthly" for Birmingham and district, has been suspended till the war is over.

The Stockport Unitarian Church was re-opened Sept. 20th after having been closed eight weeks for thorough renovation and structural improvements.

The Sheffield and District S.S. Union held its quarterly meeting at Rotherham, Sept. 20th, when delegates reported on their visit to the Teachers' Summer Session at Oxford.

Devotional services of "supplication" and "intercession" have been held by Unitarians at Liverpool, Oldbury, and other places.

The Bank-street Unitarian Chapel and School, Bolton, have no less than 21 of their workers engaged in active service at the war as officers and men.

The Rev. Jeffrey Worthington, of Cullompton, Devon, celebrated his ministerial jubilee, Oct. 5th. His ministries have been at Bolton (Bank-street), 1864-73; Brixton (London), 1874-83; Taunton, 1883-1900; Cullompton, 1901—.

The Annual Meeting of the Northumberland and Durham Unitarian Association was held at Newcastle Sept. 28th, when much progress was reported of Churches having ministers, and it was stated that it is intended to appoint a district minister in charge of Gateshead, South Shields, and Choppington.

The quarterly meeting of the S.E. Wales Unitarian Society was held at Cefn Coed Sept. 28th, when it was reported that the new Unitarian movement at Tredegar, Mon., was progressing satisfactorily, Sunday services having been held regularly since the visit of the Unitarian Van Missioners, local laymen conducting the services when visiting preachers are not supplied.

From three Sheffield Unitarian Churches there have been forty-eight recruits for active service in the war: Upper Chapel, 29; Upperthorpe, 6; Attercliffe, 13.

At Dob-lane Chapel, Failsworth, Manchester, Mr. T. Fletcher Robinson has been presented with an album containing an address in appreciation of his services and 50 years connection with chapel and schools.

Much work is being done by our Churches in contributing clothing and raising money for relief funds, both for our own people and for Belgian refugees. The Rosslyn Hill Unitarians at Hampstead have turned their Church Hall into a hostel in which they are housing a number of Belgians.

"The Religious Freeman," edited by the Rev. H. D. Roberts, Liverpool, is suspended till the close of the war. We trust that "The Unitarian Monthly," with the help of the Churches it serves, will be enabled to weather the rough unsettlements of this war time, and continue to carry out the motto "Business as usual."

The Annual Meeting of the Provincial Assembly of London and the S.S. Counties was held at Essex Church, London, Oct. 6th, when it was said that missionary work at Eastbourne and High Wycombe was contemplated, also a United Church to meet the needs of Southend, Westcliff, and Leigh-on-Sea.

The jubilee anniversary of the Oakfield-road Unitarian Church, Clifton, was held Oct. 3-4, Rev. Dr. J. Estlin Carpenter, of Oxford, being the preacher.

The Annual Meeting of the Yorks. Unitarian Union was held at Leeds, Oct. 3rd. There are 19 congregations in the Union, and only 8 of them are self-supporting. The Chapel at Idle has been re-opened with encouraging results, but the Elland Chapel has been closed for the present.

At the opening proceedings of the Unitarian Home Missionary College, Manchester, Oct. 6th, the Rev. Dr. Mellone, Principal, stated that they were beginning their session with fourteen students, thirteen in residence, and one in charge of a congregation. The Warden, Rev. H. McLachlan, M.A., B.D., delivered an address on "The First Decade," being a historical sketch concerning the first ten years in the life of the College. There was a good attendance of the friends of the College.

Numerous harvest thanksgiving services are reported as held by our Churches in various parts of the country.

The congregation of Mill Hill Unitarian Chapel, Leeds, is assisting Belgian refugees by providing a furnished house and a cottage for the accommodation and maintenance of a number of them.

Mr. R. M. Montgomery, chairman of Civil Rights Committee British and Foreign Unitarian Association, and son of the late Rev. J. K. Montgomery, Unitarian minister of Chester, has been made a King's Counsel.

A new organ has been placed in the Shrewsbury Unitarian Church as a memorial to the late Rev. Jas. C. Street, who was for 13 years its faithful minister; it was opened by Mr. J. F. L. Brunner, M.P., and the dedicatory address was given by the Rev. C. J. Street, M.A., LL.B., of Sheffield, on Oct. 8th.

Out of 17,000 Territorials billeted in Northampton, a goodly number of Unitarians have been attending at the Unitarian Church, Kettering-road, on the ministry of the Rev. W. C. Hall, M.A.

Mr. Doughty's article on "The Psychology of Conversion," written in military camp, came to hand late and is held over to next issue.

POST CARD PROPAGANDA.

What is Unitarianism?

UNITARIANS UNITE in the love of truth, in the spirit of Jesus Christ, for the worship of God and the service of man. Unitarianism stands for belief in:

(1) THE UNITY OF GOD in ONE person, the Universal Father, who is the sole Creator, and the only object of divine worship—and therefore not a Trinity.

(2) THE UNITY of MAN, all men being members one of another, dependent on each other, in each other's keeping, made to be ONE HUMANITY, and designed for universal brotherhood.

(3) THE UNITY OF MAN WITH GOD in one divine nature, man being the child of God, a partaker of the divine spirit, made to become perfect as God is perfect, and is essentially good and not naturally evil.

(4) THE UNITY OF LIFE here and hereafter, in one continued discipline, education and progress upward and onward for ever, man being immortal as God is immortal, and destined for the perfect life.

(5) THE UNITY OF SALVATION in one grand destiny for all men, by character and conduct, God's love ultimately winning all souls into complete fellowship with himself, so that not one shall be lost.

(6) THE UNITY OF TRUTH: UNITARIANISM is based upon the exercise of reason and the free search after truth; it is not under bondage to any fixed creed, is always open to receive new light and to adjust its statements of doctrine to accord therewith; for all Truth is one.

(7) THE UNITY OF RELIGION in one religion of every nation under many forms of faith,—the seeking after God's Kingdom and His righteousness in all human affairs.

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